

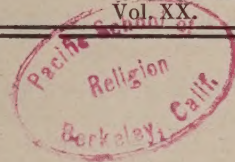
*School of Religion*

# The American Friend

Old Series  
Vol. XXXIX. No. 19

MAY 12, 1932

New Series  
Vol. XX. No. 19



## Kindling the Little Fires

A MESSAGE TO FRIENDS

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### Mother India Through Friendly Eyes

A. GERTRUDE JACOB

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### The Cross and Fellowship

L. CLARKSON HINSHAW

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### Executive Committee and Board of Missions in Session



## ON THE HORIZON OF THE CHRISTIAN CHURCH

### CHRISTIAN EDUCATION AND PROHIBITION

The General Secretary of the Board of Christian Education of the Presbyterian Church, with headquarters in New York, has announced in his annual report that new Sunday school lessons prepared for the use of the church will take up the question of prohibition. Six lessons dealing with this subject have been prepared for groups ranging in age from eighteen to twenty-three, and will present the historical, social and economic aspects of the Eighteenth Amendment. These lessons will be taken up during the closing weeks of the presidential campaign.

### NEW FOLGER LIBRARY OPENED AT WASHINGTON

The official opening of the beautiful Folger library at Washington, D. C., the most complete and valuable collection of Shakespearean works in the world, was observed on April 23, the 268th anniversary of the birth of William Shakespeare. This collection is reported to have cost Mr. Folger more than \$4,000,000, and he has given it to the city of Washington, together with a white marble building costing into the millions in which to house it, and other millions to endow the institution. It is an eloquent tribute to the memory of the most outstanding poet in the English speaking world and a means of securing to posterity his works here made available for lovers of literature in succeeding generations.

### THE HEBREW UNIVERSITY OF JERUSALEM

The Hebrew University on Mount Scopus, a spur of the Mount of Olives, was opened by Lord Balfour on April 1, 1925. During the following five years the professors and lecturers contented themselves with the issue of certificates, but feeling that now the necessary standard for graduation with the degree of M.A. had been reached, they proceeded on January 25 of this year to confer that diploma upon eleven young men and two young women. The opening address was delivered by the chancellor, Dr. Magnus, in Hebrew, but copies in English were in the hands of all present. The development of the university has been remarkable, notwithstanding difficulties from economic and other sources. There are now twelve professors and twelve lecturers, and for the session 1931-32, eighty-one students have matriculated, one-half being non-Palestinian, and representing sixteen different countries. The university is open to all students who possess the necessary preliminary education, irrespective of creed, race or nationality. The language of instruction is Hebrew, but that can be acquired by students who have attained the B.D. or Honors Semitic standard in about four months. And for such students there are now facilities in the Scots College Hostel in Jerusalem.—*British Weekly*.

### ORGANIZING AN UNARMED ARMY OF PEACE

The first published report of the peace army which was sponsored by Dr. Maude Royden, Dr. R. L. Sheppard and Dr. Herbert Gray, states that nine hundred people in Great Britain have volunteered to serve in its ranks. Their letter to the Secretary General of the League of Nations stated; "We are sure that pacifists ought always to be willing to make some contribution and that merely to refuse to fight is not enough. And we believe that willingness to purchase peace, even by our lives, is asked of us." They are organizing volunteers into geographical groups and are pursuing the work of enrolling. A peace army of two sets of persons is being created: (1) Those who would offer to stand unarmed between the combatants in war; and (2) those who would be willing to render constructive peace service wherever there is a call for it,

to go themselves or at least help in sending others. Herbert Gray explains that "It is time Christians showed in some fresh and adventurous way that the power of action has not wholly deserted us. We have done everything that can be done through speech, and conference, and writing, and discussion, and war remains entrenched in the life of the world. We have said that there are always other and better methods of attaining necessary results than the crude methods of force, but only a few of us have learned to put those other methods into operation. It is time that a mobile Christian force should come into existence ready to be sent anywhere and to express by its united action the faith that goodwill is a stronger thing than military power, and that the methods of peace are the only roads to justice and the common good."

### SUMMER CONFERENCES FOR MINISTERS

The two annual conferences, one for ministers and religious workers, the other on church work in cities and industrial communities, which have been held separately for a decade at Union Seminary, New York City, will be combined this year. June 20-July 1, is the date for the joint conference announced by A. Bruce Curry, director of the summer work at the seminary. E. C. Lindeman, of the New York School of Social Work, will give a series of five lectures on "The Church and the Social Problem." Willard L. Sperry will conduct a series of lectures on "Second Thoughts on Worship." Robert Russell Wicks will lead in a lecture discussion of "Furnishing Youth Material for a Religious Faith." H. N. Wieman will give five lectures on "Theocentric Religion." The conference will provide not only lecture courses but a number of group meetings on vital subjects, under noted leaders. Those attending the conference will have opportunity to visit centers of social and religious interest in New York.

### WOULD ABOLISH SLAVERY IN ABYSSINIA

The article and leader in the *London Times* on the visit to Abyssinia of Lord Noel-Buxton and his party make it clear that substantial promises of reform in the matter of slavery in that land have been received from the Emperor of Ethiopia. The principal measures anticipated are: (1) The creation of an Anti-Slavery Department, the duty of which will be to see that all laws for the liberation of the slaves are carried out; (2) that all slaves are to be registered; (3) that every slave set free has to be given a manumission certificate—that is a certificate of freedom, and the Minister of Foreign Affairs in Addis Abeba has given to Lord Noel-Buxton a replica of the "wristlet of freedom" to be given every slave set free; and (4) all children are born free. The mission also secured an undertaking from the Emperor to endeavor to abolish slavery throughout Abyssinia within fifteen years. This last feature has created a good deal of interest and controversy, but it is claimed that the task is so gigantic that it cannot be accomplished in less time. Obviously the Anti-Slavery Society cannot acquiesce without some protest to people being kept in slavery for so long a period.

### THE GOVERNMENT OF DENMARK AS MEDIATOR

The huge labor conflict which for weeks has been gathering in Denmark, has been settled by the activities of Premier Stanning, the political head of the Labor Party. The threatened general wage cut of twenty percent has been defeated, the present contracts being extended a year. Fresh negotiations for later agreements are to be indicated, with the Government as mediator.



# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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## Kindling Many Little Fires

At the annual meeting of the Executive Committee of the Five Years Meeting held at Richmond, April 28 and 29, the following statement was adopted as a living message to go from the Committee to our local meetings and membership.

*"I pray that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us."*

*"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

WE HAVE spent much time condemning the world—we have found it so hopeless, so insufficient, so bewildering, so tragic. We say we have been disillusioned; we have found life not worth the struggle. We seriously wonder whether children should be brought into such a world. But do those who feel this way and who so express themselves—do they know of the depth of the riches of the life in Christ Jesus?

This is not a day in which we are ministering to bleeding limbs and mangled faces, but to despairing hearts and to hopeless lives. Never did the world so need our message—a message of spiritual greatness, a message of love and righteousness. Never was there a time when Friends so much needed to get together in a great gathering and restate their spiritual message to a lost world. Never was there a time when we needed to send out the challenge of unfeigned friendship—that most godlike quality of the human soul. Probably there should be sent out a great challenge for concerned Friends to come together and send out an inspired message from hearts burning with love for the world of needy brothers.

We have decided, however, not to take the money for a gathering but to leave it to help support the local workers and our messengers on the foreign fields. Let us everywhere, therefore, put a new warmth into the handshake, a new light in the eye. In times like these a studied handshake will not do. A feigned friendship will not meet the demands of the hour. Only he who has shut himself up in profound and intense communion with the Father and has touched the infinite source of love can lift and give new hope to

the defeated and despairing life. Only he who has gone down into the depths of vital suffering with a yearning Savior can come up with the victorious love of Christ.

Friends, in our home communities let us invite one another into communion with the holy spirit of Christ. Let us invite his sacred presence to join us at our hearthstones. Then let us lift up a light that will brighten our homes, that will drive away the darkness from our neighborhoods, that will send a joyous light far out into the world. So, instead of having a great gathering to send out a great light, let us kindle many little fires everywhere over our land, and let us fan them into a flame that shall bring warmth and cheer. Then let us carry our light from community to community, from state to state, until the many little lights shall light the whole nation.

We are told that the world needs a restoration of confidence. Confidence is a spiritual power. We destroy it by condemning one another. We restore it by loving one another.

The world does not need more food. It needs those spiritual forces that will make us willing to distribute the food to the hungry. We do not need more houses, but we do need those qualities of consideration for others, the spiritual brotherhood, that will open the closed houses to the homeless. We do not need more clothes but we require those spiritual and intellectual powers that will devise the methods for placing the clothes we have produced on those who are naked.

Every local meeting can begin this movement towards spiritual brotherhood. Then, as each local meeting joins other local meetings, a great inspiration will come upon us and messengers everywhere will feel the necessity of prophesying and of putting into the affairs of the world the love of our Master. From the North and the South, from the East and the West, from every Friendly group, a new salvation will come forth and Christ will again take his place in the hearts of our people.



# The Executive Committee Meets

## Difficult Situations Squarely Faced

IT WILL no doubt be generally conceded that the Executive Committee has never come together at a time when the situation confronting our constituent meetings has been more difficult. It will probably be just as true to say that the Committee has never met under a deeper sense of abiding faith and devotion than that which characterized the sessions held at Richmond, April 28 and 29. In the earnest and inspiring devotional period with which the sessions opened, the theme of the annual meeting was given in the words, "The firm foundation of God standeth." Many expressions were given of faith in the deep spiritual realities and in the triumph of the eternal goodness. Similarly, in the morning session on Friday, the central theme was again voiced in the words, "Jesus Christ, the same yesterday, today, and forever."

Active members present were: Nathan D. Andrews, William O. Mendenhall, Richard R. Newby, Isaac T. Johnson, Alvin T. Coate, Howard W. Cope, Edgar H. Stranahan, Frank W. Dell, Walter H. Wilson, Lindley D. Clark, Laurena H. Farquhar, Alonzo M. Gardner, William E. Berry, Raymond Binford, Lindley M. Binford, Richard L. Hollowell, and George H. Evans. Regrets over inability to be present were presented from S. Edgar Nicholson, W. Spencer Hadley, William P. Firth, John I. Lane, Clyde A. Milner, and Ellison R. Purdy.

### FIVE YEARS MEETING SESSIONS POSTPONED

The large part of the opening session was given over to the discussion of the question as to whether it would be wise to hold the quinquennial sessions of the Five Years Meeting as scheduled in 1932. From two or three Yearly Meetings definite suggestions had come, proposing that in view of the hard financial conditions faced by our Yearly Meetings and members generally, the sessions be postponed, obviating the burden of expense that would be involved. The Executive Committee, composed of members of the various Yearly Meetings, served as a clearing house of information as conditions from various sections of the Five Years Meeting were reported. From the discussion, it seemed reasonably clear that some of the Yearly Meetings would not feel able to send delegates to the sessions if held. In the light of this fact, the Committee took action as reported in the following minute:

"After careful and prayerful consideration of the serious financial condition of our Boards and of our member Yearly

Meetings, and the prospect that it will be impossible to have a proportionate representation of our constituent Yearly Meetings at the sessions of the Five Years Meeting, if held in 1932, the Executive Committee is united in the judgment that the date of the next Five Years Meeting sessions be postponed for from one to three years, as may seem wise to it in the light of future developments. It is desired that the various Yearly Meetings feel free to forward to the Executive Committee any matters they wish to have considered."

In this connection, may we call attention to the message adopted by the Executive Committee, which appears on the editorial page of this issue. It is a discerning interpretation of the strategic opportunities which are ours and suggests how our limitations may be transformed into positive achievements. The Committee came under the weight of a concern that an earnest effort be made to encourage a voluntary ministry throughout our Yearly Meetings on the part of those who are able to give some time to circulating among our local meetings, for the purpose of giving spiritual encouragement to our members and interpreting the work and interests of the Five Years Meeting.

### FINANCES AND UNITED BUDGET

It was natural that financial problems involving the work of the Five Years Meeting and its constituent bodies were given unusual scrutiny. In order to lighten the burden upon the Yearly Meetings as much as possible, the assessment upon the Yearly Meetings for administrative purposes was cut from ten and one-half cents to five cents per member. Although the personnel at the Central Offices has already been substantially reduced within the past year or two, the staff is to be still further decreased in number. The salaries of the workers at the headquarters were cut and expenses trimmed in all directions. All are cooperating towards helping us through the difficult period and will do their best to see that the retrenchment made necessary impairs the efficiency of the work as little as possible.

The sub-committee appointed to review the expenditures of the Boards and agencies of the Five Years Meeting for the past year and the estimates of need for the current year, presented the latter as the basis for the consideration of the United Budget for 1932-33. After an extended discussion, the Budget estimates

for the year were adopted as follows:

|                                       |             |         |
|---------------------------------------|-------------|---------|
| Mission Board .....                   | \$53,249.42 |         |
| Mission Deficit .....                 | 30,000.00   | 86.72%  |
| Peace Association ...                 | 2,158.42    | 2.25%   |
| Young Friends Activities .....        | 2,466.80    | 2.57%   |
| Prohibition Board ...                 | 462.45      | .48%    |
| Education Board ...                   | 256.86      | .27%    |
| Religious Education Board .....       | 1,295.05    | 1.35%   |
| Aged Ministers and Missionaries ..... | 4,111.00    | 4.28%   |
| Emergency .....                       | 2,000.00    | 2.08%   |
|                                       | <hr/>       |         |
|                                       | \$96,000.00 | 100.00% |

It should be borne in mind that incorporated in the askings of each Board is its proportionate share of expense in the work of United Promotion.

### MISCELLANEOUS MATTERS

In reporting for the committee appointed two years ago to investigate a more satisfactory method for the recording of ministers, Richard R. Newby explained the various methods which have been adopted by those Yearly Meetings which have taken action supplementing the regular procedure as provided in the Uniform Discipline. It was the expressed wish of the Executive Committee that this information be kept at the Central Office for reference. Furthermore, the Executive Committee, in the interest of a more guarded and uniform system of recording, went on record as encouraging our constituent Yearly Meetings to consider favorably some plan of procedure requiring Yearly Meeting action.

Lindley M. Binford, Chairman of the committee to study and report on the question of overlapping work on the part of the Peace Association and the American Friends Service Committee, presented a very thorough-going report on the basis of a comprehensive questionnaire and survey which the committee had made covering our Yearly Meetings. He reported that on the basis of the investigations made, it was evident that there was practically no overlapping, and that such duplication of work as existed was of a nature to be beneficial rather than detrimental. The report of the committee was accepted with an expression of appreciation of its work.

The Peace Association was asked to have prepared for general distribution a comprehensive statement setting forth the fundamental Quaker position as regards peace.

The following nominations were presented from the American Friends Board of Missions and were approved: To rep-



resent the Board on the Executive Committee of the Five Years Meeting, Howard W. Cope, Ellison R. Purdy; as members-at-large on the Board of Missions, Howard W. Cope, Elizabeth Hazard, A. Ward Applegate, Richard R. Newby, Ermin C. Perisho, Ruthanna M. Simms, Charles O. Whitely; to serve the Board as Administrative Secretary, Errol T. Elliott; as Assistant Secretary-Treasurer, Hazel Lincoln.

Through its Secretary, David W. Day, the Board of Young Friends Activities presented the following named persons to serve as members-at-large on its Executive Committee: Edwin A. Sanders, Wilmington Yearly Meeting (who succeeds E. Betty Linton); and Caroline E. Cox, Indiana Yearly Meeting (who succeeds Anna W. Wilbur).

The Committee organized the Promotion Committee for the current year as follows: Errol T. Elliott, Chairman; Walter C. Woodward, Vice-Chairman; Edna E. Wetherald, Secretary; LaVerne Lindley, David W. Day, Hazel Lincoln, and William J. Sayers, the latter representing the Board on Religious Education.

The Five Years Meeting is a constituent member of the Federal Council of Churches of Christ in America, which will hold its quadrennial meeting at Indianapolis, December 6 to 10, 1932. The following were appointed to attend the sessions and to serve as members of the Federal Council for the ensuing quadrennium: Walter C. Woodward, Lenora N. Hobbs, David M. Edwards, Charles M. Woodman, Rufus M. Jones, Errol T. El-

liott; Alternates: Alvin T. Coate, William O. Mendenhall, L. Hollingsworth Wood, O. Herschel Folger, Sylvester Jones, Clara I. Cox.

Alfred C. Garrett, of Philadelphia, was given credentials to represent us on the Continuation Committee of the World Conference on Faith and Order, which is to meet at Wiesbaden, Germany, in August. Mary Goodhue Cary, of Baltimore Yearly Meeting, now a member of the Friends Center at Berlin, with her husband, Richard L. Cary, was likewise named to attend the meeting of the Committee, if way opens for her to do so.

The Committee adjourned to meet on Thursday, April 27, 1933, unless in the meantime the Central Committee finds cause for calling a special meeting of the Committee.

# The Board of Missions in Session

BY ERROL T. ELLIOTT

IN SEVERAL ways, this year's meeting of the American Friends Board of Missions was not just another session. First all all, the readjustments that were made necessary because of the financial situation demanded the deepest resources of thought. It was inevitable that the Board should be primarily concerned with this particular aspect of our problems this year. Even so, from time to time during the sessions there emerged the under-currents of thought which relate to our Christian convictions and our policy for missions in the future.

In the second place, this year marked the close of a five-year period and the organization of the Board for the next five years. The old Board met for a short time on Monday morning and took care of a few items of business and then adjourned permanently. The new Board of Missions was organized and carried on the considerations that were brought up in the remaining sessions.

## PERSONNEL OF THE NEW BOARD

The following members constitute the new Board of Missions: From Baltimore, Vernon L. Brown, Thomas W. Y. Clark; California, Frank W. Dell, Grace H. White, D. R. Marling; Canada, Ella R. Firth; Indiana, Flora T. Sayers, Charles M. Woodman, Charles E. Carey, Emma R. Townsend; Iowa, Theodore Foxworthy, Irene D. Stranahan, Ellison R. Purdy; New England, Alice W. Jones, George G. Wolkins; New York, William C. Taber, George H. Wood; Western, Sylvester Jones, Mary Hadley, Mary Hiatt, Orval Cox; Wilmington, Faith Austin Terrell, O. Herschel Folger, Laurena H. Farquhar; Kansas, William S. Kitch, Lela E. Gordon, Herbert L. Huffman;

Nebraska, Ora W. Carrell, Walter H. Wilson; North Carolina, Clara I. Cox, J. Waldo Woody, Nathan D. Andrews. From the Women's Missionary Union, Harriet W. Purdy and Lenora N. Hobbs. The following were named as members-at-large: A. Ward Applegate, Richard R. Newby, Ermin C. Perisho, Ruthanna M. Simms, Charles O. Whitely, Howard W. Cope and Elizabeth Hazard.

The following officers and committees were named: Chairman, Howard W. Cope; Vice-Chairman, Charles M. Woodman; Administrative Secretary, Errol T. Elliott; Treasurer, Dickinson Trust Company; Assistant Secretary-Treasurer, Hazel Lincoln. The Candidates Committee—O. Herschel Folger, Irene D. Stranahan, Theodore Foxworthy, J. Waldo Woody, Mary C. Hiatt. Pension Committee—Sylvester Jones, George H. Wood, Faith Austin Terrell. Education and Publicity Committee—Flora T. Sayers, Lyra T. Wolkins, Merle L. Davis, B. Frances Wright, Alta Jewell Green. Finance Committee—Charles M. Woodman, Lewis B. Campbell, Edwin G. Crawford, Nathan D. Andrews, William C. Taber.

Howard W. Cope and Ellison R. Purdy were named to represent the Board of Missions on the Executive Committee of the Five Years Meeting. As members of the Executive Committee of the Board of Missions, the following were named: Howard W. Cope, Charles M. Woodman, O. Herschel Folger, Flora T. Sayers, Charles E. Carey, Sylvester Jones, Laurena H. Farquhar, William C. Taber, Nathan D. Andrews, Charles O. Whitely, Richard R. Newby, Irene D. Stranahan; ex-officio, Errol T. Elliott and Hazel Lincoln. An Acting Executive Commit-

tee consisting of the members who are in reasonable distance of Richmond was named to meet for usual business.

From the mission fields the following workers were present: From Africa, Dr. A. A. Bond, Mira Cope Bond, and Elizabeth Haviland; from Palestine, Katherine L. Haviland; from China, Robert L. Simkin and Margaret T. Simkin. The presence of these Friends gave a sense of optimism and encouragement.

A letter of appreciation to the Board was read from B. Willis Beede, who has served during the past fifteen years as Administrative Secretary. This letter was received with appreciation and the Board of Missions stood while Irene D. Stranahan offered a prayer of remembrance for the service of B. Willis Beede. The Board voted that he should be named Honorary Secretary of the American Friends Board of Missions.

## FINANCIAL CONSIDERATIONS

The finances of the mission work were given long and thoughtful consideration. The receipts for the past year have been seventy-five per cent of the budget. In the light of this the Board accepted for next year a budget of \$50,805.72 for use on our fields of service. In view of the fact that a large deficit must be cared for, it was felt that no larger amount could be undertaken.

In order to reach this figure it was necessary to make drastic reductions throughout the whole missionary program. This consisted in a reduction of all salaries, child allowance, and service allowance. The final total which the Board has undertaken for next year represents a bare minimum for our work. All new work is stopped and a study of



retrenchment has been undertaken for the year. If ever it was important to raise every penny of the budget, this is the year. Whatever attention can possibly be given to the sending in of funds early in the year will be very helpful. The few months at the beginning of the year will be a time of peculiar strain.

#### TOPICS OF DISCUSSION

The Board was unusually favored this year in the presence of Leslie B. Moss, Secretary of the Foreign Missions Conference. Mrs. Moss was present with him. He addressed the Board of Missions on "Our Christian Message Today." In this address he outlined the various elements of modern civilization which are affecting and qualifying our methods of service. He pointed out a few of the plans which are gradually evolving in our present-day missionary program. Following his address there were questions and discussion. On the following morning he presented to the Board the work of the Foreign Missions Conference as represented in the interim by the Committee on Reference and Counsel. Certain aspects of the work of the International Missionary Counsel were presented, particularly as they relate to cooperative educational service for Africa.

There is an increasing appreciation of the importance which the cooperative agencies, such as the Foreign Missions Conference, is playing in our missionary work. With the experience and resources of the many church Boards they are thinking through some of the most important questions that relate to our present-day service. The Board of Missions expressed its hearty appreciation of the presence and services of Leslie B. Moss.

Dr. A. A. Bond presented an introduction to the following question: What relation should Friends have to problems and trends of the younger church? Very clearly and concisely he pointed out some of the various difficulties that are experienced in the spending of money on the field so that the greatest help may be had for the younger church in attaining self-support. Questions of organization, discipline, methods of work and worship were discussed by him as they relate peculiarly to Africa.

#### FIELD REPORTS CONSIDERED

Mira Cope Bond presented "Problems and Trends in Our Africa Mission." Elizabeth Haviland brought a report from a sub-committee appointed by the Executive Committee of the Board of Missions relating to possible agricultural training for Africans. In this connection she pointed out the essential agricultural nature of the people to whom we are ministering in Kenya, British East Africa. Elizabeth Haviland has won a place of recognition on the part of mis-

sionary agencies within Africa, through her presentation of agriculture and its relationship to missionary service. These presentations were followed by questions and discussion.

The peculiar difficulties in Africa that have arisen with the coming in of civilization were presented. Gold has been discovered in the territory occupied by our mission. The conflict of interest between Africans and the white prospectors was portrayed. The liberal policy of the British government toward native rights was noted with appreciation. The Board pledged itself to a fuller study and understanding of African problems and trends for the coming year.

Irene D. Stranahan presented "Problems and Trends in Jamaica." The courageous faith and optimism of our workers there was brought to our attention, together with some of the unusually fine service that is being rendered. Others followed, speaking highly of their impressions of our Jamaica service.

Sylvester Jones presented the problems as they affect Mexico at the present time, indicating the unusual nature of those problems. The clash of government with religious forces in Mexico, designed primarily against Catholics, have affected all missionary work. At the present time Friends and others have been forbidden religious services even in private homes in Villa Juarez. Probably the workers in Mexico have felt the burden of present-day service as much as any field that we have. Teachers in our schools at Matehuala and Victoria have continued their service in the face of tremendous difficulties. Their faith in the significance of the schools for Mexico has caused them to carry on when salaries were not forthcoming. Unless finances are available soon the schools in Mexico are in danger of being closed.

Merle L. Davis gave a comprehensive report of the problems faced in the Cuba field. The younger church in Cuba has faced the test of Friendly principles, particularly as they relate to a dependence on spiritual forces in a time of revolution and violence. The problems of Cuba have related especially to political relationships, both within the nation and

between Cuba and the United States. The question of the Platt Amendment and the tariff are closely related to mission work in Cuba. The Cuba Yearly Meeting of Friends has a group of determined leaders who will entertain no idea of defeat.

J. Waldo Woody presented the vigorous and far-reaching work of our Friends in Havana Province, Cuba. Mainly through channels of evangelism the gospel message is shared with thousands of people. Efforts are being made to build up a sense of responsibility in financial support of the work among the Cubans.

Katherine Haviland presented the work of our Ram Allah schools. During the past five years there has been a thirty per cent increase in the enrollment. At the beginning of the work in Palestine, practically all of the money for the support of the work came from America. Today the schools are supplying seventy per cent of their support. A continued wide recognition of the importance and significance of the schools is growing among Palestinians. Graduates and former students scattered throughout the world in business and professions are constant sources of interest and influence in support of the schools. In this little country which has cradled so many world religions, Christianity is being effectively demonstrated through the schools and church at Ram Allah.

Margaret T. Simkin and Robert L. Simkin brought reports of the difficulties and progress of the work at West China Union University where Robert L. Simkin is a professor. Through the days when lives of foreigners were constantly threatened, the workers there have proved their faith in the ultimate triumph of righteousness by continuing the work. A better understanding and appreciation of their efforts are growing in the minds of Chinese leaders.

#### COURAGE AND HOPE AT FLOOD TIDE

In the times of discussion regarding finances and the intricate and complex problems to be solved on our various fields, the tide of optimism and faith

## George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

**BOARDING CAPACITY: 160 BOYS, 156 GIRLS**

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*  
E. CONSTANCE ALLEN, *Dean*  
Box 351, George School, Pennsylvania



might have seemed to recede. During the periods of devotion which came just before noon each day the tide of courage and hope was at the flood. Robert L. Simkin, who led the thinking during both of these periods, presented in a masterful way the deeper currents in which Christian service finds its sources. Any tendency to a defeatist philosophy was dispelled by the revitalization of Christian faith inspired by his messages.

With the tremendous problems which face us for the following year, there is no reason for cowardice on the part of any supporting Friend. During the days when there was a wilderness in the realm of religion, the voice of one came crying in the wilderness, "Prepare ye the way of the Lord." It is during the times of stress and strain that there are also the greatest possibilities. It is a time when God will grow something new where the old branches have been pruned away. Along with the tragedies of depression, God is at work in his world today creating new attitudes and channels by which his Kingdom may come upon earth. We are on the threshold of new days of service. The call for the gospel is just as persistent as it ever has been. The responsibility and happy privilege of sharing that gospel with all men call to us with a new insistence. Let us arise and prepare the way of the Lord.

#### THE PRESENT-DAY CHALLENGE

The following statement, prepared by the Committee on Findings, was adopted by the Board:

"We have met as a Board of Missions under a heavy burden of the need of material resources. The mutual sharing of this burden, together with the enlarging opportunities before us, has driven us to a fresh seeking of the hidden springs of wisdom and truth and love.

"Christianity must become intellectually respectable without sacrificing its inner spiritual reality. Christianity must modify its method of missionary work and become more flexible and cooperative. Christianity must regain some of the beauty and glory of its early experience.

"The Board of Missions faces this challenge offered to Christians everywhere, in the confidence that he who set the task for our day is able to create the prophetic insight and dauntless courage that shall be required to live as Jesus lived in the complexity of our world. Progress has never been uniform, but has had its high and low levels. Out of the present breakup of social patterns something new and vital can emerge. Jesus' ideal of the Kingdom of God—a society of men who know and do the will of the Father—is still the ideal to fire the imagination and command our loyalty. 'God is creating and it is time for us to work with him.'"

## FROM ANTAGONISM TO FELLOWSHIP

By L. CLARKSON HINSHAW

*The Friends Memorial Church of Berkeley, California, has recently called the Pastor, L. Clarkson Hinshaw, to remain indefinitely. Clarkson Hinshaw has served the church for the past six years, and has brought many messages of worth, but the following sermon on the tenth of April particularly appealed to the congregation:*

There had not been a religious leader during the time of Amos until God called this poor shepherd to be a prophet of his own, and sent him from Judah as a foreign missionary to the northern kingdom of Israel; sent him at a time when Jeroboam II was king of this northern kingdom, a wicked, idolatrous king who had succeeded in leading his country to the zenith of its power and influence. What we consider prosperity and getting on in this world is many times of such a nature and character that it is easily disturbed and shaken by winds of adversity, and especially is it true when seeming prosperity and greatness are not founded upon God. Amos found the northern kingdom of Israel separated from God, living apart, and there never can be lasting prosperity when such is the condition.

Amos was equally at home in preaching the message of God when sounding the soft notes of merciful appeal or when ringing the alarming bells of judgment. He seemed not to care, this poor shepherd boy that he was away from home and without any precedent, so far as any great leader was concerned; he seemed to know the voice of God and his great care was to sound out the essence of that voice.

Later on we see humanity again in full fellowship. This fellowship is heaven; it is eternal fellowship; it is a fellowship in itself miraculous, marvelous; it is a fellowship that makes us, even in bodily appearance, like unto the appearance of the body of Jesus Christ out of the grave. Bear in mind, then, that human fellowship with Jesus Christ and God, through him, is paradise; it is heaven; it is the highest possible climax of the soul through the marvelous provision of Jesus Christ in this life and the life hereafter. If you will read on in Gen. 3:24, you will find it entirely different. Here is this man, who yesterday was in fellowship with God in the garden, in Paradise, saying "I heard thy voice in the garden and I was afraid;" afraid even in Paradise, to hear the voice of God because I knew that voice meant his approach and presence, and even in Paradise I am so changed from yesterday that some way I do not feel at home in the presence of God and I hid myself

even in Paradise away from his voice and his presence.

What has happened to make this marvelous change? Sin. We find man now so removed from yesterday that his conscience instinctively anticipates separation from God and he seems to seek that separation because, before telling us what the voice of God said, he said "I hid myself from his approaching presence." . . . There is no antagonism between righteousness and righteousness; righteousness in the character of God and righteousness in the character of man. There is no controversy, no antagonism between purity and purity, even though they may be found in characters so immeasurably removed as that of God and that of man. Adam was conscious that sin had entered his very character and it was antagonistic to the holiness, righteousness and purity of God with whom he had had fellowship yesterday; consequently the separation we read of in the book of Genesis is by mutual consent. . . . Notice the introductory statement of this text: "Therefore, thus will I do unto thee, oh Israel," and in an instant of time there swings before our view in a most challenging picture the glory and presence of the omnipotent God in judgment over those who are separated from him because the characters are antagonistic. Some people seem to have no very clean-cut, decisive ideas with respect to sin. It is, I repeat, because of antagonistic characters and neither feels at home in the presence of the other. The only hope of ending this separation is because God is love, infinite love, and because he loves us so that he seeks to bridge the chasm and bring back into fellowship and communion with himself.

In the third chapter of Amos we see God in merciful appeal to this northern kingdom and hear his voice from the lips of this marvelous, faithful prophet, reviewing the history of God's dealings with Israel from Egypt to the Holy Land. You can almost see the tears that stain his sinless face when he calls this people, separated from God by characters antagonistic to his, yet God bore with them and blessed them. There is no answer to this call on the part of this people. It is a fearful thing that moral distance and separation can become so real that it seems that even God's seeking to bridge the chasm falls short. . . . No human prophecy could appear more impossible of fulfillment than this prophecy of Amos, but in less than fifty years that nation, because of its sin, fell and came under the leadership of a soul who could say, "Therefore thus will God do," and Israel was swept on unto the heights with God in climactic judgment.

Did you ever have people seriously ask, "How can God visit folk like that and still be a merciful God?" Modern sur-



gery and modern parents do not spare the knife when it is necessary. God loves so intensely and so truly that he could not let Israel go until he had used all his power to end that separation. If, in the introductory statement, God is seen dealing in judgment with Israel, here in this second division of the text God is seen in the depths of his mercy and grace appealing to Israel. . . . However great the separation may be, grace and mercy are involved in this word "Repent." Get rid of that thing in the character that makes it antagonistic to God. Repent. Get rid of sin and put it away. How can I get rid of sin? I know of no way to get rid of sin, or the character antagonistic to God, other than the Cross of Christ and Pentecost.

History has recorded it and men and women from the depths of sin have proven exactly that—that the cross and Pentecost can take sin out of a character. . . . The loss of faith is loss of fellowship with God. It is the loss of fellowship with the Infinite. I know of no way to prepare to meet God than to seek his cross and find the upper room. Let us see what the world needs, what the family life of America needs and what you and I need. We will all agree there is no way to the Cross and Pentecost except the old, beaten path of prayer. It is the only way I know, and Pentecost is prayer. Jesus said some significant things and one was, "If thou regardest iniquity in thy heart the Lord will not hear thee."

If sin could be taken out of the heart of every man in America would not that be a wonderful way of living before meeting judgment? Prepare to meet thy God in life, in death, in the judgment to come. I would be afraid to preach, I would not dare to look God in the face, if I preach less than the necessity of fellowship with God in life, in death and in the judgment. I have a mighty Christ to preach, who can bring America back! Get sin out of the hearts of America, of France, of Italy, and you can burn your navies! There would be no two billion deficit in our budgets! It is sin that piles up expenses like these. Prepare to meet God in judgment, yes. Hear what he says about it. "When thou prayest, forgive. . . ."; forgive, forgive anybody and everybody, for "if thou forgive not, neither will thy heavenly Father forgive thee." What would it mean to society; what would it mean to the home today if little grudges and all strifes were wiped out and every man's heart was a fountain of love gushing out to every man he has contact with! I am preaching a Christ who bridges the chasm, and brings man with all his powers into fellowship with God and with his neighbors. "Thou shalt love the Lord thy God with all thy heart, . . .

and thy neighbor as thyself." That will work out and it is essential in life, in death and in preparation to meet God at the judgment.

Berkeley, California.

## LOOKING AHEAD AT PENDLE HILL SCHOOL

Over the week-end of April 15-17, a group of about fifty Board members and friends of Pendle Hill met at the school near Wallingford, Pa., and spent two days in considering some aspects of the relation of Pendle Hill to the life and work of the Society of Friends. It was an experience of deep fellowship, in shared consideration of dreams and possibilities, and in solemn rededication of ourselves and of Pendle Hill.

On the first evening, Henry T. Hodgkin challenged us with his statement of three specific contributions which the Society of Friends ought to be making to the life of today: a rich personal experience of God; the conception of the universality of the divine light, actually determining our attitudes and actions toward individuals and social problems; and courageous experiment in a world that does not seem ready for it. It is startlingly true that we are not adequately meeting these fundamental challenges. We need to fit ourselves to do so in three important ways: first, through study of the experience and ultimate principles of the early Friends, of the great trends of Christianity as a whole, and of the world in which we live, cultivating the deep insight to see the divine in great social movements; second, through better expression of our faith, in speaking and writing, in public and in private; third, through more actual experience of God in our own lives, gained through self-discipline of mind and spirit, and through genuine expectancy of the divine.

Against this background we considered plans and expressed concerns about the relationship of Pendle Hill to the American Friends Service Committee, to education both "secular" and "religious," to the work of those particularly concerned with the guiding and developing of our meetings, in their worship and ministry and in all their other activities. The conviction developed, or perhaps reasserted itself, that we want, at least for the near future, not a vocational school which will give specialized training, but one which will give an enriching and deepening experience of study, fellowship, and worship, which will send out to any job a "better person, not simply a person better fitted for that job."

Within the scope of this purpose a surprising amount has been accomplished in two short years. Some of the students,

past and present, expressed in strong terms what Pendle Hill had done for them in giving meaning and purpose to life and in sending them out with "courage to strike the blow." Already a good deal of extension work has been done, through people coming in for conferences, lectures, and single courses; through speaking and teaching in other places by faculty and students, and through Pendle Hill publications. Of these, two have been most significant: "An Outline for the Study of the Meeting for Worship," widely used in the year since its compilation by a Quakerism seminar, and the small book, "Seeing Ourselves Through Russia," only recently published but already causing much comment.

In considering the years ahead, we felt a great concern that more Friends, from all parts of the country, should take advantage of both the regular course and the short summer course, this year from June 16 to July 17. (Board and tuition, \$100.) A good number of excellent applications are coming in, but too few of them are Friends. It was also felt that the extension work should be made still more extensive, perhaps including reading lists, and a thorough-going Home Study Course. Several times it was pointed out that we need to be very sensitive to the spiritual implications of the economic situation, ready to take the unpopular side of difficult questions, willing to suffer for our convictions, and for the attainment of an absolute fellowship among men. More attention needs to be given to the question of distinctive religious education in the Society of Friends. Henry T. Hodgkin suggested that three important aims of our education, in Sunday Schools, day or boarding school, college, and Pendle Hill should be:

1. Development of personality, which cannot be complete without a personal sense of the presence of God.
2. A real understanding and appreciation of religious background and history of the pupil's relation to the Society of Friends.
3. Specific guidance on taking one's place effectively in the Society's life and work.

As we separated on Sunday afternoon, refreshed and stimulated for our own tasks by our experience of the Pendle Hill atmosphere, we felt indeed that a perplexed world is asking, "But where shall wisdom be found? And where is the place of understanding?" and that Quakers should be answering, each in the language of his own experience, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

ELIZABETH BIDDLE YARNALL

Philadelphia, Pa.



# Mother India Through Friendly Eyes

By A. GERTRUDE JACOB

IT WAS a long, tiresome journey from Madras to Sohagpur, Central India, where I had been invited to stop, en route to Chhatarpur. There were almost two days and a night of it in the height of the dry season with dust sifting through every available crack and crevice, and coating everything with a grimy film as the train stirred it, rushing through the parched, thirsty country. Aside from physical discomfort, time passed pleasantly, however, for I was fortunate enough to share a car accommodating four, with an Indian teacher only. She had obtained her M.A. degree from Harvard University and she had such high ideals of Christianity that she had resigned her position in missionary educational work in order to be free to minister to the needs of her own people more effectively. Like many others, she had been attending the "All Indian Women's Conference" which in itself was a credit to Indian womanhood.

As a stranger with more or less of a fixed idea that Indian women were backward as a result of centuries without education and living behind closed doors, I was amazed at the businesslike way in which they managed that Conference. The debates were conducted for the most part in English with a fluency that betokened familiarity with a language other than the native tongue. I was also deeply impressed with: the earnestness of the delegates; their broad vision for the emancipation of their countrywomen, especially young widows who perhaps had never seen their husbands; the range of subjects discussed; the deep thinking and reasoning; and the absence of self-consciousness or "playing to the gallery" of even the youngest speakers. Those women met for a serious purpose and each one seemed to feel the responsibility of driving home the points she wished to make in the three minutes allotted to her. Well known or obscure, each was treated alike. From that alone we might learn a lesson.

I was also impressed by the absence of anything bordering upon discord, especially after the remark of a European that "she hoped the Convention would not degenerate into mere quarreling." The only discordant note in the meetings which I attended, and which might have created bitterness, was struck by a European delegate and it was lightly though courteously brushed aside without friction. This was proof that educated Indian women know what they want and are quite as capable of con-

ducting a Conference as are their European sisters.

I learned so much of Indian conditions from the standpoint of a cultured Indian woman while taking that journey that I disliked to part from that teacher when we reached Itsari, after promising that I would lecture to a group of mothers and social workers when I reached her part of the country.

Changing trains in India is not one of the things one enjoys. Bedding, drinking water, soap, towels, and pillow, as well as one's personal belongings, must be carried. Usually a mob of coolies are waiting as the train draws into the station, and fighting to see which one can grab baggage first. At Itsari, however, there appeared to be a dearth of them and I was wondering what to do, when up stepped Edith Brown of the English Friends' Hospital there, to do what she could for me, as well as arrange for a visit on my return. That a woman as busy as she, should have taken time to come down to the station for such service gave me a cheery feeling of welcome after lonely days of travel in a country which has endured sufficient suffering at the hands of Europeans to look upon every newcomer with distrust.

## A SUFFERING, ASPIRING PEOPLE

That India is suffering and suffering terribly, it had not taken me long to find out. Her mistakes are many, but so are ours, even though we have been blessed with the compulsory education for which Indian people are begging. When you take a rural country with 500,000 villages without any education and where the country as a whole has only about 7% of boys and less than 3% of girls having opportunity for going to school, you can understand how ignorance and superstition run riot, just as they have done in all countries until education swept them away. But Indians who have had advantages of education know full well where the weakness lies and for years have struggled to stem this appalling tide. Never in my life have I met with such appreciation in trying to spread the gospel of good health through right living as I did in India, where it is so badly needed although its control is often quite out of the reach of the people in that poverty stricken country. Think of a teacher with a degree having to confine himself to six cents for a dinner! Yet thousands cannot even afford half of that.

I have been accused of not being long enough in India to know much about it.

I plead guilty to the charge. On the other hand, I feel that by cutting myself off from European contacts and living with Indians I have learned to know more of the Indian people, their hopes and ambitions, their troubles and their sufferings, and their aspirations and ideals, than many who have lived in the country for years under European conditions and who seemed to resent a stranger championing the cause of Indians. If the unselfish deeds of kindness which were showered upon me represent "heathenism," then I cannot but feel that Christianity has something to learn from it. Would not your heart burn with indignation, as mine did, when I read on a memorial tablet in a church that the departed had labored so many years "amongst the heathen." Indians would not be human did they not resent being considered an inferior race, incapable of looking after their own affairs.

## INDIA'S MESSAGE TO THE WORLD

I got the atmosphere of university life by living in a Hindu women's college. Prayers were held each morning—just some minutes of silent meditation and then the singing of a hymn before dismissal for breakfast. Thus the day opened with spiritual food. I was so deeply impressed by the devout atmosphere that on the last morning, just before I left for the train, I asked permission to read a letter which Brisbane Friends had given me for Germany in this hour of need, and which seemed to fit India equally as well. In voicing the thanks of the group gathered there, the President with real feeling spoke of how India welcomed those who came to her in the spirit of friendship and asked me to convey the following message to the outside world:

"Our greatest man, who is in prison now, has taught us the gospel of truth and love to conquer untruth and violence. Will you please carry this message to the countries which you visit, and tell them that this is the message suffering India sends to them."

Could any real follower of the Master read those words without a sense of the failure of Christianity that would imprison a man who exemplifies in his life so much of what Jesus taught? Would that there were more people in this world, Christian or "heathen," who were as fearless as Gandhi for what he believes right. North, south, east, and west in India I found amongst Indians a love for Gandhi which amounts to almost a veneration for him as a saint.



With rare exceptions, this was not true of Europeans. More than one effort was made to cast reflections upon Gandhi when it was found that my sympathies were with him. Whether he is right or wrong so far as politics are concerned, I do not know. It would take a clearer vision than mine to disentangle the wheels within wheels of Indian affairs. My concern is that we, as Friends, should convey a message of love and friendship to those who, through peaceful means, are trying to win the right to govern themselves. But I must get back to my story!

#### FRIENDS' WORK ON RIGHT BASIS

Time will not allow me to tell of the splendid work being done at both Sohagpur and Itarsi by English Friends; of the long, heart to heart discussion about the work; of the need for enlarging the hospital; and of the troubles incident to a transition stage of breaking away from the old to emerge into the new. But the contacts convinced me more than ever that the Quaker idea of service as a background for religion is the right one. The example set by living makes a deeper impression than preaching at people could ever do. Indians frankly told me that they did not want another religion as they had too many already, but they welcomed those who came in friendship with something helpful in daily life. Naturally that would lead back to what prompted those who thus ministered to them, and many are the ways in which the seed of thought may be dropped. Moreover, Christ was of the people. He did not hold himself aloof from them and preached down to them from pulpits in costly surroundings. In the bewildering state of affairs in India, precipitated by so-called Christians, and with Protestantism divided against itself, it is no wonder that Indians fail to distinguish the wheat from the chaff and have grown to look upon missions as business concerns where people earn enough to live upon a much better scale than the average Indian can ever hope to do.

It was a relief, therefore, to get into touch with Friends' work and the spirit of cordiality and social equality which prevailed in each Center I visited. Chhatarpur interested me for two reasons,—it is American and it is an isolated country place under Indian rule. I write this with the hope that it will arouse interest amongst Friends at home and lead to the enlarging of the work there. Here are two pen pictures for your serious consideration. Study them carefully and then ask yourself the question as to how you can help. Workers are needed as well as money for expansion.

It was a hot afternoon with dust inches thick upon the road when (Dr. Ruth Hull

having been called out to an emergency case in another direction) Alena Calkins, R. N. and I motored to Malehra a village about eleven miles away from Chhatarpur. Miss Calkins had to assume responsibility for they could not disappoint the people who came to a government clinic at which our workers had been asked to assist. The clinic is held upon market days so that those coming from a distance might avail themselves of free treatment. Our careful driver—once a mission boy—could hardly get through the narrow, densely packed streets to draw up at the dispensary building situated in the heart of the market. Oxen were feeding after having been unharnessed from the carts which were standing at all angles; hawkers were winding in and out with their wares; stalls for farm produce as well as merchandise were placed closely together upon the ground; children were having a glorious time running in and out; babies were sleeping in baskets or on sacks, probably doped with opium to keep them quiet so that their parents could attend to customers; and there was all the din and confusion incident to the weekly get-together of the inhabitants of the countryside.

But the clinic! Put no bounds upon your imagination as you try to picture it! Entering, or leaving, one must pass through the men's consulting room with an Indian doctor in charge. Women would not go to him. That is one reason why Friends were asked to assist. Half of the rear room, probably 10 by 20 feet, is used for women's consultations and the other half for a dispensary. For filling of prescriptions men must come to the bars of the window at the dispensary end. Stay with me for awhile in that stuffy place with air hot and odoriferous from the emanations from diseased and dirty bodies, with no running water for cleansing wounds, no adequate ventilation, and with humans packed so closely together that sitting down was impossible for all except the visitors.

Your faithful representative and her devoted Indian assistant worked that afternoon, harder, perhaps, than they would have worked had they been ministering to the wealthiest woman of the country and surrounded by luxuries upon every hand. The pitiful looks of the people as they flocked through that "door of hope" into the consulting room would have touched harder hearts than that of the visitor who sat marvelling at the quick and efficient way in which patients were treated in spite of all handicaps. Here is a little boy with open sores upon both legs into which something like lamp black has been rubbed. Of course it hurts as it is washed off, but screams subside as the soothing dressing is ap-

plied. There is a girl with an abscessed ear which has burst. Before she is reached, however, a pelvic examination has to be made. That means the clearing of the room, the detailing of two to hold the curtain over the entrance where the ones who are waiting must be packed into the men's room or go out into the boiling sun, another must hold a towel up over the window to obtain further privacy, and dispensary work must stop altogether.

But work cannot stop. By the time the patients are admitted again, the little girl with the bad ear has disappeared. Probably her people were ready to get back to the endless work at home. Will that mean terrible suffering for the child or perhaps lead to life trouble? Here is a baby with eyes closed from infection. It takes three to hold that squirming bit of humanity until the soothing water from the syringe does its cleansing work. So it goes on the whole afternoon, with flies thick around festering wounds, with vile smelling dressings with nothing but an open pail for their reception, but with people coming in sick and depressed and leaving with something more than attention to their trouble. That white-robed figure has smiles and cheerful words and they are balm to spirits filled with the fear which superstition begets but recognizing that the ministering one has power.

#### THE HOSPITAL—WHAT A CONTRAST!

But come with me next day to the hospital. What a contrast! Perhaps your contribution helped to bring this about. A fine open veranda where patients may sit and wait their turns, while a cheerful Indian Bible woman utilizes the time for the telling of the gospel message. A light office and treatment room with a modern card catalogue system for keeping records of the patients, with cleanliness and order everywhere. A real dispensary in a separate room where an Indian dispenser is efficiently attending to her work, while her sister, dressed in the attractive blue uniform, assists Nell Lewis in caring for the patients after Dr. Hull has seen them. The halt, the lame, and the blind come here, too. Here is an old lady with both eyes eaten out by worms until only the cavities are left, showing her appreciation by rubbing her hands up and down the arms of the nurse, and the little girl from whose nose hundreds of the squirming things had been extracted, but who smiles in a most telling way. There is the little shepherdess who had her leg burned a year ago and went home before the wound healed. Who can say what the child suffered during that year from an open wound in an uncared for state? Life is persistent or surely children could not survive. But

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# Fifteenth Anniversary Celebration

## The Service Committee in Retrospect and Prospect

THE fifteenth anniversary celebration of the founding of the American Friends Service Committee, held at Race Street Meetinghouse on April 29th and at Haverford College on the following day, served two purposes. It was both a revaluation of the work done by the Service Committee in its decade and a half of existence and a present estimate of how wisely energies are being spent in the various projects fostered by the Committee.

In its retrospective mood, the two-day gathering was in the nature of a social reunion of those who shared in the post-war work in Europe. Joan Mary Fry, well known among English Friends as a writer, speaker, and worker on peace and other religious and social questions, and for her work in Germany during the reconstruction period following the war, as well as for her present splendid work among the unemployed miners in Wales, was present throughout and spoke at the evening meeting on Friday. With her were Muriel and Ebenezer Talbot, members of the Friends Service Council, who are also very active in Friends work in England. In addition to these two Friends from England, Gilbert MacMaster, long of the Berlin Center, was present and contributed to the deliberations of the different sessions in a very fine and vital way. Many of the former European field workers were present; some of them at present serving in the coal fields left their districts there to meet with their former co-workers in the anniversary celebration. Home Service workers and Peace Caravaners helped to swell the crowd. The air was charged with reminiscences of stirring experiences, jointly shared and never to be forgotten.

J. Henry Scattergood of the French Unit touched on intimate, personal high lights of Reconstruction days in France when "Army dumps" and "hard-boiled" military men panned out paying dirt when dug into by enthusiastic and determined Friends. The enthusiastic reception accorded his account of some of the incidents behind the scenes during those stirring days is unmistakable evidence that memories of those days of hard work and play shared with sympathetic companions stir the hearts of many who wear the red and black star of European service.

Woven in with these threads of historical memories were the less romantic but equally urgent realities of the pres-

ent. On the minds of all was the outstanding project which is challenging the Service Committee at present, the distress relief and rehabilitation plans for the soft coal miners of the Southern mountains. Here was a concern to bring sharp realization that the anniversary celebration was less a cause of satisfaction for things accomplished in the past than it was a test of the spiritual and social vision with which Friends are meeting the crises of the present day.

Many speakers stressed this latter concern. Wilbur K. Thomas, former Executive Secretary of the American Friends Service Committee, warned against the danger of assuming that Friends are doing more constructive work, comparatively, than other groups which look toward a better social order. Mary H. Roberts outlined the ways in which young Friends work out their idealism, both in the Home Service field and as peace workers, and spoke regretfully of the lapse in caravan activities. Bernard G. Waring, Director of the Coal Relief Section, reviewed the work done in the coal fields this winter, and added his warning that the relief of the hungry is merely a palliative and must not be considered a finished piece of social work.

"The owners and operators of coal mines cannot be condemned as a specially tyrannical group," Bernard said. "The system under which they are working is wrong. Union organizers are barred from their rights to talk with the miners about founding legal associations for their mutual protection. In many coal fields there is no check on the feudal privilege of the owner to set his own terms of employment. The structure is breaking down, and the paramount claims of human values are being flouted. Yet financial gain is directly dependent on human values. Sixty percent of the cost of delivering coal to the mine mouth is contributed by the men who dig the coal. Here is a system gone out of gear; here is a gigantic social and economic tangle requiring wise industrial planning and, perhaps more than anything else, the injection of spiritual forces to make men see their interdependence on each other."

Bernard Waring announced that a further grant of \$30,000 to the original \$225,000 child-feeding budget would allow the mine field work to continue throughout this month and would leave a surplus for the distribution of some milk to children and nursing mothers during the summer months. The extent of this

vitality needed work will depend on the availability of more funds.

Dr. Jerome Davis, a Professor of the Yale Divinity School, made the concluding talk of the anniversary meeting. Professor Davis was in Russia from 1916 to 1919, working in behalf of prisoners in the Russian prison camps. Among other incidents he recalled particularly a prison in Turkestan, known as the death camp, where prisoners were dying at the rate of seventy-five a day until his intercession with the authorities led to boiling the water infected with spotted typhus germs. For a time the death rate decreased to only a few a day, yet, when he came back to the camp after a visit elsewhere, the authorities had stopped all sanitary measures and the former conditions had returned. Professor Davis used this incident to illustrate the ignorance of these conditions that existed among the church and business people in the city adjoining the prison camp. This careless and ignorant disregard of human misery was reflected in the remark made by the military commandant that these prisoners were only peasants and that it would be better to forget them and "do things for the officers."

"Business leaders are often uninformed on conditions in their own industries," Professor Davis said. "Even people of strong religious convictions are often negligent of what is happening to workmen in their employ and under their direct observation. It is easy to divorce religious life from actualities."

Professor Davis charged America with industrial autocracy. He observed that there is not, by and large, any democratic system in American industry, and proclaimed this a corroding force in business life, an evil as nefarious as the slave trade.

The default of cities, the closing of banks, the general crisis in industrialism was laid by Professor Davis to the production of goods for profit rather than for the benefit of all people.

Among the suggestions made by him for finding the way out were the birth of an aristocracy of service; complete freedom of press and speech; insistence on human rights being paramount to property rights; the ownership in common of things used in common; the sharing of the national income according to need; a 100 percent tax on all private fortunes above \$100,000.

"A man's business is his religion,"

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## CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

### AMONG "PASTORATING" FRIENDS IN WESTERN NEW YORK

Editor, THE AMERICAN FRIEND:

A dear old Quaker elder in Indiana, whose education had been mostly gained outside the walls of school houses, told me one time about a pastor whom he had loved greatly. Said he, "That man pastored three years for us and he was the pastoratin'ist man we ever had."

It has just been my privilege to spend a week, together with my wife, among some of the Friends of upper New York state, and to observe several types of Friends' work. If my experiences are any criterion, New York Friends are the "pastoratin'ist" Friends I have seen for some time, and all of it appealed to me as being truly Quakerly.

To begin with, there is a pastoring Field Secretary in the person of Elizabeth Hazard who, with her well trained Chevrolet, covers more territory, radiates more inspiration, and courageously faces more difficult situations than a whole crew of men secretaries or Yearly Meeting Superintendents. She has the happy faculty of meeting concrete situations, and without much theorizing, of doing the sensible and effective thing.

Then there is Bruce Hadley, of Penn College, Vermilion Grove, Illinois, and now Poplar Ridge fame. He invites all sorts and conditions of men to speak to his parishioners with the warning that his is a "rural meeting but not too provincial." How he finds time to visit families, preach, read all the magazines and books on his desk, attend Auburn Theological Seminary, and serve as president of the student body is more than I know. I am sure that but for his good wife he could not make the grade.

Down at Cornell University is another group of Friends. They have no pastor, nor do they want any. But why should they? They have University professors, young and not so young, house wives, not very old and not quite so old, who are ever eager to leave their vocations at any moment for the avocation of pastoring. Then there are students from the Freshmen on up, or is it down, who are true and loyal Friends. There should be groups like this one at Cornell, in many other places.

What a treat it was to attend Farmington Quarterly Meeting! A beautiful sunshiny day, with the first evidences of spring after a long winter, a splendid meetinghouse atop a hill which God must have intended for a Friends meeting-

house, Friends from long distances, cheerful and happy in spite of the clouds of financial difficulty. The treasurer's report, given together with the report of the auditors in the familiar, "audited and found correct" words, was followed by the laconic statement that there were no funds inasmuch as the bank had failed. We found the Farmington pastor and his loyal wife, who, by the way, is quite partial to her first cousin, Herbert Hoover, doing a lasting bit of work. Arthur Hammond would be classified as of the conservative school theologically. As one who long since felt such conceptions to be barren and fruitless, I found a new winsomeness in them as I talked with this deeply spiritual and very happy man. The Sunday morning meeting for worship was programmed throughout, but a true Quaker spirit pervaded its dignified, unhurried meditateness.

My heart ached and rejoiced over the Friends at Gasport. The meeting has been the pride of Friends locally and of the Yearly Meeting. "Gasport did it" has become a tradition. Their care of the meetinghouse, their support of the pastor, their interest in the broader work of Friends, all have been points of honor. And now the bank has failed, work is scarce, salaries are lower, or gone altogether. Everett Chapman faced the situation and did a bit of pastoring as truly Christian as anything I have met up with for a long while. He, like the apostle of old, was willing to go or willing to stay. If he left it would be to release the Friends from further financial obligation. If he stayed, it would be with no stated salary and because he wanted to share in their adversity. He stayed! Gasport Friends have not proven ungrateful. With a larger Christian content than before New York Friends will still be saying, "Gasport did it."

In Buffalo is a small group of Friends of various persuasions. We met in a home, graciously opened for the purpose, to discuss informally the place of Quakerism in a changing social order. All opinions were there and were spoken. This group has learned much of the art of friendly discussion. The group has been formed for some time but has been more vigorous this winter since the coming of Howard and Miriam Osler, Swarthmoreites. The Oslers have made many worthwhile contacts while in Buffalo. The term pastor applied to them would be considered a misfit by no one more than by them, but they have been doing a lot of pastoring nevertheless.

One wonders if Buffalo Friends will have to surrender to Mammon. The Oslers left the day after our visit to seek work elsewhere. Let us hope their work will bring them back to Buffalo.

As if all this were not enough, New York Friends are going in for what they and others call the "larger parish" type of work.

G. RAYMOND BOOTH.

Toronto, Ontario.

### MAKING FRIENDS FOR JESUS

Editor, THE AMERICAN FRIEND:

An outsider, denominationally, but one within the body of Christ, may, under cover of your famed charity, obtrude his views for kingdom advance.

Engaged for ten years in a self-imposed task, under God's direction, and without education or professional training designated to fit one for it, I have visited hundreds of families, speaking many languages, for the friendly purpose of making known to them the simple messages of the gospel.

Speaking only English, I put into their hands these life-giving words in their several tongues. They are gladly accepted, often followed by requests for more. Their children are given story papers and picture cards which are donated by several local Sunday schools from their surplus. Asked many questions, it becomes a habit for me to confess Christ in these homes among strange groups. It enriches my experience, and gives me thrills not to be described.

My ecstasy, after some years, became so great I felt compelled to ask one after another young man to share my efforts. Now I have representatives from nine churches of six denominations. These, one at a time, go Sunday afternoons with me to homes, hospital, almshouse, county jail, etc., making friends for Jesus.

Why are not thousands more engaged in similar work? There are some, of course, who believe this the method used by Jesus, and later by the apostles, particularly by Paul. The plan proposed by Jesus, and graciously sanctioned by the Holy Spirit, won disciples in the church's early days. Why not now? Thank God, the divine plan still works!

Perhaps the Friends have had experiences similar to mine, if ever the effort has been made. Your good people are, however, too timid, I observe, or should I say, complacent? In many contacts I am privileged to have, it seems that the great Friend has paved the way, opening hearts for the message.

Your services are so restful, rid of symbolism so difficult to comprehend, that they, too, should appeal strongly to many slaves of ritualism, groping for the simplicity found only in our Lord and Savior.

WILLIAM A. RICH.

Lawrence, Mass.





## BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



### CHOICE AND FREEDOM

BY FRANCIS K. KNIGHT

This attractive little 44 page booklet bound in grey and green boards and selling for one shilling in England is just the thing to put into the hands of our young Friends and their friends. There may be some foundation for the modern belief that parents and teachers have failed to answer the questions and settle the problems of youth but that does not mean that further cooperation is impossible nor that the only way youth has to get wisdom is by the costly method of personal experience. The author, who is Secretary of the Central Education Committee of London Yearly Meeting keeps his youthful point of view even while he reminds his readers that they should not ignore the experience of the past generation when faced by the problems of temperance, of gambling, of sex and of the right use of time in this bewildering world.

"Choice and Freedom" is a masterly effort to arouse young people to think for themselves, to understand where the issues of life really are joined and to base their thinking on a foundational belief in the fatherhood of God and the brotherhood of man. One brief quotation must suffice, "If we admit your 'right to be happy' we ask you to consider the nature of real happiness. We think it is something which grows by what it feeds upon, whereas mere pleasure diminishes in its very satisfaction. We want you to glory in all kinds of self-control, to be masters of yourselves."

Because of his British background the author's treatment of the liquor question is especially interesting and timely for Americans.

A. WILLARD JONES.

### THE CHARACTER OUTCOME OF PRESENT-DAY RELIGION

BY GEORGE H. BETTS

Abingdon Press, \$1.25

Into this volume have been gathered the opinions of 63 ministers, 45 directors of religious education, 96 professors of religion in colleges, 55 members of overhead organizations and 41 laymen, a total of 300. Replies were received and tabulated from these as they answered two questions: (1) Do our churches today teach and preach a religion that can effectively influence conduct and character? (2) If they do, why is it not working better to that end?

In answer to the first question there is

a rather startling proportion of negatives, ranging from 20 per cent from the overhead to 45 per cent of the ministers and 50 per cent of the laymen. Combined for all 28 per cent replied yes, 36 per cent no, and 36 per cent qualified.

On the second question the answers again show a wide variance. Some maintain that the reason no more effective work is being done is because of the hide-bound conservative attitude of the churches and others holding that the modern radical has no transforming message to give.

In the closing chapter the author presents six suggestions for solving the problem: (1) Seek specifically to change character. (2) Include young and old in programs. (3) Keep in tune with modern knowledge. (4) Touch the motivating centers of life. (5) Find and touch points in life where most help is needed.

### HE WHOM A DREAM HATH POSSESSED

BY JOHN KNOX

Ray Long & Richard R. Smith, Inc.

pp. 121, \$1.25

Here are some aspects of the art of religious living as seen and interpreted by the minister of Fisk University in a message of hope and fortitude conducive to courage when the way is difficult and the outlook depressing. The theme is suggested in the title which had been given a poem which is quoted in full at the beginning and the lines of which are used consecutively to introduce the several talks that have become sections of the book. A dream, a faith that possesses one, born in the very heart of struggle with things as they are, and finding its bases within experience itself, is in close grips with reality. "There is no salvation conceivable except in adjustment to reality, and whatever interferes with the discovery of that reality is in the measure of its effectiveness an utter destroyer of human good."

Such a dreamer knows no more of doubting, no more of roaming, no more of sorrow, but "treads the impalpable marches," and "from the dust of the day's long road he leaps to a laughing star." Spiritual blessings are for those prepared to receive and appreciate them. "Only the hearing ear can know the song; only the seeing eye can possess the glory; only the heart which God has touched into understanding can own the world. All true values go, by an unfail-

ing reckoning, to those who are competent to enjoy them." To the man of true faith in God "the whole world has ceased to be a material appearance and has become a spiritual meaning."

The spiritual tone throughout the book is of a high order. Strength and beauty are everywhere manifest. The atmosphere is devotional; the purpose is wholesome and inspirational; the conclusions are experimental, assuring and triumphant. One begins with faith, that belongs to him that dares to claim it, and ends in sweet fellowship with God who has revealed himself in life's struggle, for "it is only as one finds oneself arrayed by the very side of God that one can believe triumphantly in his reality." With the courage to grasp it and the might to hold it fast, the dreamer finds himself possessed with a faith that overcomes all things because associated with him who "holds eternity and the infinite spaces of the stars within his dream."

### JESUS IN OUR TEACHING

BY CLARENCE T. CRAIG

The Abingdon Press, \$1.50

In this book, the author attempts to give in rather non-technical discussion the results of a scientific research into the sources for the life of Jesus. He warns against reading back into the teachings of Jesus, modern pedagogical ideas. "The writer concurs in the judgment of those scholars who believe that none of our Gospels was written by eyewitnesses of the ministry of Jesus."

The author holds that the story of the Passion was the first to take form that as there were no Christian witnesses to many of the events, the writers of the Gospels filled in from the Old Testament prophets such materials as were thought to be needed. This gives a fair representation of the position and attitude of the author. The book will give to the reader a rather clear idea of the findings of "modern scholarship" with relation to the life of Jesus. Even though the reader may not agree with most of the positions taken by the author, he should be interested in finding what the positions are and he certainly will be interested in the ingenuity exhibited in forming ways around certain positions long held by Christians.

The closing chapter will prove of help to most readers, as he treats of the "modern values in Jesus." These he lists as: good health, primacy of spiritual values, sincerity, forgiving non-retaliation, creative living, humble living.

E. H. S.

### WANTED—OLD STAMPS

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# QUAKERDOM • AT • LARGE

Norval C. Heironimus, West Richmond Friend and veteran Junior High School Principal, has recently been elected President of the Indiana Junior High School Principals' Association.

\* \* \* \*

James F. Walker, Principal of Westtown School, and wife recently made an auto trip to middle western states for the purpose of establishing contacts with prospective Westtown students. They were enthusiastically greeted by recent Westtown graduates at Earlham College, of whom there are twenty-four.

\* \* \* \*

Friends of Pendle Hill School will be glad to know that during next year two courses will be taken by Dr. James Moffatt, whose translation of the Bible is so well known and whose reputation as a scholar is world-wide. Probably these courses will be on subjects in the New Testament other than the Synoptics. One will be an evening course especially for non-resident students.

\* \* \* \*

Alice Shaffer, now serving as case worker with the Associated Charities in Cincinnati, Ohio, has been awarded a scholarship by the Graduate School of Social Service Administration of the University of Chicago for the next academic year. She will probably do field work in connection with the Institute for Juvenile Research.

\* \* \* \*

In appreciative recognition of the elderly Friends of West Richmond Meeting, four of whom observed their eightieth birthday anniversary within a month, the ladies' Calendar Club of the Meeting gave a delightful dinner on May 4, at which there were twelve honored guests ranging in years from seventy-seven to eighty-eight. Amasa M. Jenkins was the vigorous Nestor of the occasion, with Caroline Wright as Vice-Nestor at eighty-five. The festive occasion marked the eightieth birthday of Emma H. Unthank.

## NEWS OF OUR MEETINGS

On Easter Sunday morning, fourteen new members were welcomed into the fellowship of Fishertown Friends Meeting, Orthodox, Pennsylvania, of Baltimore Yearly Meeting, having been received into membership in the February Monthly Meeting.

\* \* \* \*

West Union Monthly Meeting near Monrovia, Indiana, has felt keenly the loss by death of several members. Two brothers, John and Alfred Pike, George K. Hobson, Abigail R. Hunt, Jane Bowman, are greatly missed, and also Mrs.

J. M. Van Den Bosch, who was a faithful attender at meeting. Lydia T. Painter has been confined to her home since the new year and her presence and service are sorely missed. Church night with the monthly business meeting is successfully carried on. The Missionary Society has well-attended meetings that are interesting and helpful. The Calendar Circle will sponsor a mother and daughter banquet on May 13. At Easter, each class in the Bible school made special contributions which put the pledge for the United Budget "over the top." The pageant, "The Challenge of the Cross," was presented by several of the young people. The pastor, Bernice O. Riddle, gave the baccalaureate sermon for the Monrovia graduating class on Sunday night, April 23.

\* \* \* \*

New Garden local meeting near Fountain City, Indiana, has enjoyed the faithful services of Logan Hunt for nearly five years and in a remarkable way he has held the interest and attention of the members with his spiritual messages. The meeting would be glad to have him continue, but he feels the time has come for a change of pastors and has offered his resignation. The good wishes and prayers of his many friends will follow him in a new field of work.

\* \* \* \*

The Christian Endeavor Society of Everett, Washington, entertained the Society of the Friends Memorial Church of Seattle on April 24. The Endeavor service was held at 5:30, after which all adjourned to the basement of the church for a social hour followed by refreshments. Twenty-seven Seattlites were present. A proposal that fifty Quakers meet at Quaker Cove on Memorial Day to erect a fresh-air lodge for the Young Friends Conference met with an encouraging response.

\* \* \* \*

The young Friends at First Friends, Marion, Indiana, conducted a Cross Service on April 24. The program was opened by the Sunday school orchestra. Following the invocation by the pastor, a pantomime of "Rock of Ages" was shown during the singing of that hymn. The presentation of a pageant entitled "The Black Cross" completed the serv-

## STARLIT LODGE

Starlit Lodge, in the Poconos, opens for the season on May 28, and offers special rates for the Decoration Day week-end (May 28-30).

Folder and rate card for the season sent on application. Address: Franklin Packer, Starlit Lodge, Cresco, Pa.

ice. The story is told of a Christian upholding a black and dingy cross as the emblem of his new-found Christianity. His despair reaches a climax after seekers of light from the far places of the world—India, China, America, and Tibet—turn from his half-hearted story of Christ, in disappointment and sorrow. His prayer for light and guidance brings immediate help from his heavenly Father and he is given a second opportunity to point the shining "Way of the Cross" to these needy ones. This service was a time of real spiritual blessing. The young people are responsible for one Sunday evening service each month. They plan to use their part of the offering received to help defray the delegate's expenses to the Dewart Lake Conference this year.

\* \* \* \*

H. Lawrence and Effie A. Linton completed seven years of service as pastors of First Friends Church at Colorado Springs, Colorado, on April 16. They believe the time has come for a change and have offered their resignation to take effect sometime during the summer. They have not yet made definite plans for the future nor has the meeting secured any one as yet for the place.

## MOTHER INDIA, ETC.

(Continued from page 346)

then the death rate is high—310 out of every 1,000 Indian babies are said to die as against 66 in the United States. That is an appalling death rate, but, in India, one rather wonders how any babies live. Were it not for the protecting sunshine, probably the death rate would be more appalling still.

Have I drawn the picture too vividly? Like you, I had only read reports before, and reports do not deal with the human side. When one sees conditions first hand one feels that there is desperate need for making others see it, too. I believe in the vision of Dr. Hull and her co-workers for the enlargement of the work. Indians must be taught to develop their own work and for that, training is needed. Nurses with even one year of training could do much to help out in village life. Think what it would mean to have a well-equipped clinic for those poor peasants! A health talk at the Maharaja's High School brought such a wonderful response that it was an entering wedge for extension of work in schools. With a trained health teacher now on the spot, it only needs the ways and means to start the ball rolling. India must be saved through her children. They will be the



fathers and mothers of tomorrow. Let us hold on to this work and further develop it, remembering the words of the Master, "It is more blessed to give than to receive."

### FIFTEENTH ANNIVERSARY

(Continued from page 347)

Professor Davis said, "We need human audits as well as financial audits. There is a crying need for an industrial and economic institute which shall study the evils of paternalism in industry, make studies on the extension of unionism, investigate and publish reports whenever people lose their positions because of their expressed views. We must learn to suppress our personal desires for profit and feel the sweep of God's purpose for humanity."

Following Dr. Davis' address, members of the different overseas units presented little skits, showing incidents ludicrous and grave but fraught with the "Spirit of the Mish," (a phrase used by the workers to express the lighter as well as the deeper, more spiritual under-currents) that occurred in the work carried on during those intense days following the war. Ernest Brown presented his "Battle of Paris"—an interesting and sympathetic take-off of the Monthly Meeting of the Executive Relief Committee of the same period—with inimitable reality and charm. Then two people pulled back the curtain and revealed to the audience a representative home in the coal fields ten years from now—a home of frugal, simple living, but economically independent.

Following this meeting, everyone met in the gymnasium for a good old Mission Tea and friendly fellowship. Each department of the work carried on by the American Friends Service Committee had prepared graphs, charts, and posters presenting the activities of that particular section. After a revival of Mission songs, the crowd drifted away, each heart warm with memories revived and fellowship shared with others of common vision.

### WITH VAN WERT FRIENDS

In February last, it came to the notice of Ida T. Parker, pastor of the Friends Meeting in Van Wert, Ohio, that the colored people of the city were having no religious services of any sort. That meant that twenty-five or more colored boys and girls were having no opportunity for Bible school. There are two buildings in the city where services have been held for the colored people: the Methodist and the Baptist, and a few belonging to both denominations are living here. After some delay the Baptist church was gotten ready and Sunday school opened on the afternoon of March 20. It has grown in interest until it

numbers about fifty now. In addition to this, both a meeting for worship and a prayer meeting has been started. The Friends have done what they could to help them.

On the evening of April 24, the colored people of the city came to the Friends meetinghouse and gave a concert bringing the colored male quartet—the Hardman brothers—from Ohio City. They sang several numbers of the Negro spirituals as only the colored people can sing them. The local Wallace quintet also sang numbers, two readings from Paul Lawrence Dunbar were given with good interpretation as well as the story of Mary Slessor's work in Africa which was

told exceptionally well by a Freshman high school girl.

A very interesting and helpful candle-light service was held by the young people of the church on May 1st, in observation of the regular consecration meeting of the Christian Endeavor. Special music, reverent readings of Scripture passages, and an opportunity for those present to decide for Christ, were the characteristic features.

The Quaker Quillians, a group of intermediate girls, has been organized and the Elizabeth Fry Club of Junior girls. Both groups are starting off for the summer work and worship with an encouraging outlook.

## BOOKS for GRADUATION GIFTS



A carefully chosen book makes an ideal graduation gift. Here are a few suggestions and if you do not find any of these suitable, write us and we shall gladly suggest others.

**He Took It Upon Himself.....\$1.00**  
By Margaret Slattery

In this splendid book Miss Slattery shows by many examples the results of a feeling of individual responsibility to God. Here are sketches of Schweitzer, Kagawa, Gandhi, Grenfell, Jane Addams, and others.

**A Girl's Year Book.....\$1.25**  
Short meditations for each day in the year.

**Men Who Stood Alone.....\$1.00**  
By Mary Jenness

Stories for boys and girls woven around dramatic incidents in the lives of the prophets of the Old Testament.

**Girls Who Became Leaders.....\$1.00**  
By Winifred and Frances Kirkland

Fifteen stories of girls who became leaders because they followed the path of their own convictions and commanded the respect of the world. The fine qualities of leadership are shown in the lives of Mary E. Woolley, Clara Barton, Grace Abbott, Carrie Chapman Catt, and others.

**Larry—Thoughts of Youth.....\$1.25**  
By Larimore Foster

A fine gift for a boy who is planning to enter college. Here is a vivid revelation of the best in the spirit of youth. Written with no thought of publication, this book faces life and its problems squarely.

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## MARRIAGES

**OSBORNE-TAYLOR**—At Oak Park, Illinois, April 9, 1932, Marion Taylor of Oak Park and Paul M. Osborne of Westfield, Indiana. Austin Osborne, uncle of the groom, minister. At home in Westfield, after May 1st.

**SMITH-SMITH**—At Greenville, Rhode Island, April 11, 1932, Martha A. (Mowry) Smith and Chester D. Smith, both members of Smithfield Monthly Meeting.

## DEATHS

**BOWMAN**—Near Monrovia, Indiana, March 30, 1932, Jane R. Bowman, widow of William R. Bowman, and daughter of Joseph M. and Matilda McCollum, in her seventy-second year. She was married in

1878 and two of her four children survive their parents. She was an elder in West Union Monthly Meeting and for many years was a teacher in the Bible school, ever retaining an interest in the lives of the boys and girls in her classes. Faithful in attendance, devoted and earnest in her service to the church, she is greatly missed by her friends.

**HUNT**—At Indianapolis, Ind., March 11, 1932, Abigail R. Hunt, widow of Eli Hunt, and daughter of Josea and Ruth Hobson, in her seventy-first year. Born in Randolph County, North Carolina, a birthright member of Friends, she came to Indiana in girlhood and was a member of West Union Monthly Meeting, being also an elder. Her three children died in infancy and her husband in 1913. Two years ago she went to Indianapolis to live with an adopted son, Thomas Hunt. Her faith and confidence in God were strong and she ever manifested a willingness to do her part in the work of the kingdom.

## SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

New York—May 25-29, Poughkeepsie, New York; David F. Lane, 30 Adriance Avenue, Poughkeepsie.

Nebraska—June 8-12, Central City, Nebraska; M. Herbert Watson, Central City.

Oregon—June 8-12, Newberg, Oregon, Edward Mott, 1169 Kerby Street, Portland, Oregon.

New England—June 22-26, Ocean Park (near Old Orchard), Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

California—June 23-29, Whittier, California; Allen U. Tomlinson, 408 East College, Whittier.

Canada—June 23-26, Wellington, Prince Edward County, Ontario; Arthur G. Dorland, University of Western Ontario, London, Ontario.

North Carolina—August 2-7, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

## The American Friend

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car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

### DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

### DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 12734 Kentucky Ave., Detroit. Phone Fairmount 1360W.

### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

### WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

## LOCAL MEETING DIRECTORY

### CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

### CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface

## NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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